

RELIGIOUS INFORMER, and Free-will-Baptist Register.

PUBLISHED MONTHLY IN ENFIELD N. H. AT 60 CENTS A YEAR.

Vol. III. No. 11. NOVEMBER, 1822. Whole No. 35.

FOR THE INFORMER.

Copy of a letter from Br. David marks, Jr. to the editor, dated Greenwich, Huron Co. Ohio, August 11, 1822.

BELoved BROTHER,

Having fulfilled my mission in this region, and being about ready to sail for New-York to attend the Holland Purchase Yearly Meeting, I spend a few moments in writing, to inform you of the work of God, and of my travels.

July 15. At a meeting in Fittsville the Lord began a good work, several souls were hopefully brought to a saving knowledge of Jesus Christ. Fifteen promised, by giving me their hand, to set out to seek the Lord, and I trust about 14 have since passed from death unto life.

July 16. After Elder Collins had formed a church in Greenwich, having heard of a body of free brethren in the south part of Ohio, I set out with aching heart and weeping eyes, and travelled upwards of 200 miles into the south part of Ohio, and into Kentucky, not forgetting to fulfill my mission, "*As you go, preach.*"

On Ohio river, near Scioto river, I met with Elder Rufus Cheney, one of our preachers from N. Y. formerly from Vt. where he was ordained to the work of the ministry. He moved to the Ohio river 5 or 6 years ago where God blessed his labors to the conviction and conversion of many souls. He formed a church of 7 members which has since been watered with the dew of heaven. The present number is 112. Elder Cheney informed me, although they do not have the privilege of meeting with us in quarterly and yearly meetings, they are with us in sentiments and in spirit.

Leaving Sciota, I travelled up the Ohio river 50 miles, where I met with Elder Aaron Hotch, a Free-will Baptist

preacher, from the state of Maine. He told me that Elder Steadman, one of our preachers from Vermont, had organized a q. m. 16 years ago, called Athens quarterly meeting, which soon became so large that one was set off from it, called Muskingum q. m. then these two q. ms. appointed a yearly meeting which was the first yearly meeting of the Free Baptists in Ohio. After this, they were visited by several preachers from the state of Kentucky, many, of whom united with them, and some added since, that the present number of Elders is about 20, and about the same number of churches.

The yearly meeting is holden annually on the last Saturday and sabbath in August.

A reformation has lately taken place in Raccoon; about 15 have professed to experience a change of heart, and several have been baptized.

In Rutland, Chester, and Shade river, and some adjacent towns, more than 100 souls have been converted to God within a few months past.

August 1st, I set out for the north and rode 100 miles and on the 4th. attended a camp meeting in Mount Vernon, of the christian brethren, and spake to 1000 people. Many were wounded, and some found peace in the meeting, and others shortly after.

August 5th, I held a meeting in Jefferson, which continued until midnight. Several professed to pass from death unto life and many went away wounded.

This from your brother in gospel Bonds,
DAVID MARKS, Jr.

FOR THE INFORMER.

Another letter, dated October 1st 1822, has been received from brother David Marks, which gives information that he had left the state of Ohio, and had been travelling in the state of N. Y. Pa. Ct. and Ms. and preached in the towns of Middleton, Berlin, Southington, Bristol, Plymouth, and Burlington. He then writes as follows: "In Middletown I formed an acquaintance with Elder Josiah Graves, who has preached in said town about 20 years. He has generally embraced the calvinistic sentiment, but about a year ago he was brought like Peter to *"know of a truth, that God is no respecter of persons; but in every nation he*

that feareth him and worketh righteousness, is accepted with him: Acts 10. 34, 35. Since that time, he has continued to preach Christ without respect of persons, and to declare the day of vengeance of our God, and to direct mourners to him, who can comfort them.

He has formed a small church in Middletown lately, consisting of 14 members, who are well united. They call themselves Freewill-Baptists although they never formed any acquaintance with us. September 29 I attended a meeting there, and Eld. Graves received me gladly, and informed me, that I was the first he had ever heard preach his own sentiments, and he wishes to form an acquaintance with us as soon as possible.

O Brother, Bless the name of the Lord, Satan's kingdom is coming down, superstition is falling, and the truth is gaining ground.

I have many trials to pass through, but may God give me wisdom, while I meet with all classes of people, friends and foes, rightly to divide the word of truth, and give to every one a portion of meat in due season. May I ever keep my eye single to the glory of God.

Tomorrow, if the Lord will, I shall set out for the westward, as I have appointments on my way to Seneca Lake."

This from your Brother in Gospel Bonds, and Christian Fellowship,
DAVID MARKS, Jr.

FOR THE INFORMER.

Junius N. Y. Sept. 27, 1822.

DEAR BROTHER IN CHRIST,

I feel in duty bound to give you a short detail of the wonderful works of God in the town of Galen, though I feel inadequate to the task. One year ago last July, I commenced preaching in Galen, and in a short time, the good Lord laid too his helping hand. A good work of grace broke out there, and through the assistance of God I have gathered a church in that place. The small cloud has appeared and there is a sound of much rain. God is still carrying on his work to all appearance; victory is on Zion's side. O brethren, pray the good Lord to send more faithful laborers in the vineyard.

These from your unworthy brother,

S. P. COLVER.

FROM THE CHRISTIAN HERALD.

Extract of a letter from Elder Mark Fernald to the Editor, dated Eastport, July 12. 1822.

"HAVING obtained help of the merciful Saviour I am alive and in sufficient health to visit this region. Our brethren and friends here and in this vicinity are often reading the *Heralds* and seeing the requests from New York and elsewhere for laborers, also calling on the Eastern preachers to come west; while here they are almost wholly neglected and are longing for faithful spiritual laborers who they are heartily willing to supply the outward wants of, and receive the word of life from. They do not want wooden, gold, nor men images, nor preachers for selfish motives, but any who feel the kingdom of Christ within and are willing humbly and in Christ's spiritual cause. As to this town and vicinity for 100 miles there is no preacher of regular standing in the Christian or Free Baptist society, save brother Samuel Nutt who lives at No 3. The Christian society here have a very pleasant accommodating Meeting house. (and liberal society to those who they believe preach for Christ) yet have had no preacher since brother G. Lamb left them last Summer. O the fainting scattered lambs, in this region, need life and salvation preached to them. Many remember the weeping cries of our dear brother J. Colby, who labored here, and want more such spiritual laborers. Yesterday I returned here from Great Deer Island, N. B. where I preached to a candid but scattered people, near 100 professors on the Isle, but no preaching for months. I learn of villages as well as scattered inhabitants within 30 miles of this, that scarce ever heard a gospel sermon, and one large British port where multitudes are setting under a drinking, dancing, wretched ministry of one being, and many wish no other. There are many believers of different denominations scattered through this country and on the isles who need the gathering word of salvation; It cannot be denied but there are several preachers of different denominations, but it is a solemn fact that religious tenets and controverted points occupy their time and attention too much, so that perishing mortals are not arrested and alarmed of their danger. I think duty will prevent my stay in this region but a short time. I hope my dear believing friends in Christ's cause will at least try to cove-

nant with their heart to pray to heaven for christ's laborers, and that more may be raised up, and especially for the poor tried scattered saints who are strangers to the privileges so many slight. O the reckoning day to account for God's mercies, Christ's abused offers and repeated acts of rebellion to the spirit of truth, and especially where they have been loaded with good preaching and have grown dull of hearing and negligent of obeying; O how I pity drowsy, stupid believers, slumbering on eternity's verge and grasping after earthly riches, and honors.

Extract of a letter from Elder Jabez King, to the Editor, dated Montgomery Co. N. Y. August 5, 1822.

"AGAIN I communicate to you for publication, some events that have recently occurred among us. Since the date of brother Capron's letter, there has been the greatest attention to meetings both by day and night, that I have ever witnessed; Professions of all society's seemingly are engaged in the cause of religion, and exhorting the people around them, to seek the Lord while he may be found, and the enquiring is frequently heard; *Sir, what must we do to be saved.* Several we have reason to hope, have become children of God, by faith in Christ Jesus. Last Saturday Elder Capron, and Deacon Wait, attended with us from Broadalbin. We acknowledged a church here in the Christian connexion, consisting of seventeen members, besides myself and wife. The next day two were baptized, and our meetings were joyful, both in the day and evening, and while salvation is sounding, sinners bowing, and saints rejoicing, on the other hand death is reigning among us. What is called the Camp-distemper, is sweeping off the youth at no small rate; It is not uncommon for two or three to be sick in one house, nor for two to die out of one family. I have attended two funerals at one house, in less than a week, and it is still spreading, and how long it will continue the Lord only knows. Through the goodness of God, I enjoy health with my family; although I have been called to see many an honored father, and tender hearted mother, weep around their departed babes, while I have tried to comfort them with the Saviour's words, *Of such is the kingdom of heaven.* O that while mercy and judgment are prevailing in the land; the inhabitants may learn righteousness; that when death,

the grand leveller has laid us all equal in the dust, we may by the Lion of the tribe of Judah, be raised to immortality and eternal life ; to eat of the hidden manna, within the veil, and praise God and the Lamb forever. *Ib.*

Extract of a letter from J. L. Peavey to the Editor dated Dutchess Co. N. Y. July 15, 1822.

THE season with us in this region is yet prosperous. Our brethren live in love and union and the Lord is adding to our numbers. Three weeks ago yesterday at our usual place of meeting, it was judged that nearly one thousand people attended. After delivering a discourse to the patient and attentive congregation, we repaired a few rods distance to a beautiful water where twelve happy souls witnessed their faith in the Saviour by following him in the ordinance of baptism. In songs of praise intermingled with sorrowful weeping, the attentive concourse left the spot and mostly returned to the meeting-house where we endeavored to commemorate the death and sufferings of our crucified Lord. About seventy communicants gathered around the table, while a sweet joy beat around our hearts, intermingled with weeping at the recollection and discovery of the wonders which God had wrought. The greatest harmony and order lasted through the whole. Quite a number more are waiting for an opportunity to follow Jesus in the like ordinance of baptism. One week ago yesterday I met my preaching and private brethren and many people at the General Meeting and Conference in Galway, the particulars of which you will likely soon have ; I therefore forbear by saying it was a precious and refreshing season from the presence of the Lord of hosts. Yesterday I preached in the Fishkill union Meeting-house and in the P. M. at a barn in Freedonia, to hundreds who were very attentive many of whom were in tears. The power of God seems to settle down upon the minds of the people in these towns gloriously. A few have hopefully been redeemed from sin and condemnation and brought into the glorious liberty of the sons of God. O may the work of the Lord spread, his word run and be glorified, until the knowledge of God shall cover the whole earth as the waters do the sea, there be one Lord and his name one, and the New-Jerusalem descend and as she comes, bring peace to the souls of all those who shall

be counted worthy to escape the final deluge and wreck of nature, and to enter those peaceful gates where nought but glory and happiness can ever visit. *Ib.*

Extract of a letter from Elder Ooadiah E. Morril, to the Editor, dated Freehold, Green Co. N. Y. September, 7, 1822.

Dear Brother—Nothing, from my pen has appeared in the Herald for some months past, not for want of love to the good cause, or to my brethren, neither has it been for want of fellowship with this method of spreading useful information through the churches; but fearing lest my *dry morsel*, should crowd from your pages, that, which might be more beneficial to the lambs of Jesus, however, I feel something moving me to state a few things. I spent three months in New-Hampshire, journeying in different towns, and attending meetings in different societies, with whom I enjoyed many refreshing seasons, found the churches, generally steadfast in the faith, persevering in the truth, and progressing with united exertions, through the *chequered* scenes of mortal life, to heaven their destined home.

Jan. 10. I once more bade my affectionate friends a long farewell, and in company with brothers, Morrison and Stevens, I put forth for the westward, went directly to Camillus, Onondaga Co. N. Y. found the churches, still striving together for the faith of the gospel. We soon began to publish the death and resurrection of Jesus, in different towns, this drew together, large congregations, and doors, and ears, were opened in every direction, and hearts too in many places. In Cato, and Lysander, we have seen a good revival which gradually is progressing; its happy subjects are generally, people of the middle age. A church has lately been organized in those towns, which bids fair to prove beneficial to themselves, and an honor to the cause of Christ. Brother William S. E. Ward, is with us from L. C. In the towns of Lock, and Semphoronius, Cayuga Co. N. Y. I understand, God, has of late poured out his spirit and made a number happy in his love, through the instrumentality of brother Richard Davis, and others.

On the 27th and 28th of August last, a large number of Elders, and brethren, assembled in a convenient grove, in Brutus, where preparations were made for that purpose. In these two days, six discourses were delivered, by Elders

David Millard, William Gilmore, Oliver True, Asa C. Morrison, and Joseph Badger. The preaching was, scriptural and spiritual; the very numerous congregation of respectable friends gave the best attention, and good I hope and trust was done. At the close of our meeting, brother Richard Davis, was set apart in due form to the work of an evangelist, this added much to the solemnity, and glory, of this precious season. We then gave each other, a token of friendship and parted every one his way, some rising with joy of heart, and others, sinking with conviction, in sorrow, and in tears. *Ib.*

The subject relative to Ruling Elder was laid before the Elders' Conference on Friday preceding the Vermont Yearly Meeting which was holden at Tunbridge Vt in Oct. last and was decided as follows:

"It is unanimously believed by us, that no officer ever did exist in the first churches, possessing a title of Ruling Elder, separte from an Elder, who 'labors in the word and doctrine,' and a Deacon, who also bears rule in the church. Consequently, we need not enquire for the duty of an office, which ought not to exist."

*Signed in behalf of the
Conference,
N. King, Moderator.
E. Chase, Clerk*

*Minutes of a Yearly Meeting,
holden at Tunbridge, Vt.
Oct 5th & 6th, 1822.*

Opened the meeting by prayer and singing, after which a number of exhortations were delivered, then we proceeded to organize the meeting for business in our usual manner.

The reports from the churches in Strafford q. m. were gen-

erally good. The professed followers of Christ appear to stand in liberty, and much attention is paid to religion among those, who do not profess to have experienced a change of heart and many are seeking Jesus sorrowing.

One church in the town of Groton has been gathered and added to the q. m. consisting of 30 members.

The report from Huntington q. m. was encouraging to the friends of Zion. Reformation are spreading in various places, particularly in Jericho, Richmond, and Huntington.

Two churches have been added, viz. One in Starksbury and the other in Richmond.

The whole number of members belonging to this q. m. is supposed to be between 4 and 500.

Wheelock q. m. was represented as being rather low, yet in Woodbury and in some other places, there are revivals.

Brother Warren Ayer from the state of Pa. gave a very interesting account from that state, and a part of New-York. He stated that the most attention is paid to religion in that

country now, that ever has been known in that place.

The number of members in Owego, N. Y. q. m. is 160.

Elder Aaron Buzzell stated that he had information from Benany q. m. which was like cold water to a thirsty soul. The prospect is very encouraging there.

Our information from the state of Ohio was rather imperfect, but learnt that several revivals had taken place there.

Elder Chase reported that the members of Weare, q. m. were well united, though no general revival among the people.

Elder Buzzell gave an account of a journey to Stewartstown and Indian Stream country, where he enjoyed a happy season, and saw the work of the Lord revived, in the conviction & conversion of souls.

At 4 o'clock P. M. Elder Moses Norris delivered a discourse from these words: "*Preach the word.*"

In the evening, meetings were attended in different parts of the town.

Sabbath 6th. We met at the Branch Meeting house at 10 o'clock A. M. Two sermons were preached in the course of the day, accompanied by a number of prayers and exhortations from the brethren and sisters. The assembly was large and attentive, the singing was performed in the gallery by about 50 persons in a very harmonious and delightful manner, which added much to the pleasure of the meeting. Thus was our meeting attended, and we hope

special good will result from the same.

POWER OF PRAYER.

A few years ago, a pious and eminent minister of the Baptist denomination was performing a preaching tour through the state of Rhode-Island. Calling at the house of a pious deacon, where he tarried a night, he was informed that a young lady, on a visit at that time in the same family, was the subject of serious impressions, and had a desire, on the following Lord's day, to submit to baptism. The preacher examined her, was satisfied with her experience, and it was resolved that on the Sabbath, the rite should be administered.

The father of the young lady, a farmer possessing considerable property, but an enemy to religion, heard that she was about to be baptized. He came to the house with a resolution to beat her, and brought with him a weapon for that purpose. The females of the family dissuaded him from his unnatural and ungodly design. He could however, become appeased only by their suffering him to take Catharine home with him.

At a meeting of the church, a short time afterwards, the venerable deacon arose, and spoke to this effect:—"My brethren, when Peter was confined in prison, 'prayer was made without ceasing, of the church, unto God, for him;' and he was delivered. Now, my brethren, our sister Catharine is really bound, as though she were in a prison house; I

therefore reccommend that a day may be set apart, on which we may assemble, and pour out our hearts unto God for her release."

The proposal was heartily approved, and the day determined. When the brethren met, their hearts were unusually drawn out. It seemed as though the heavens were opened, and a direct access obtained to the throne of mercy. The services ended, the brethren separated for their respective homes. But who was it opened the door to welcome the deacon's return?—It was Catharine herself.—"Catharine!" exclaimed the astonished deacon. "why, how came you here?"—"I can scarcely tell you," replied she; "but while you were at meeting this afternoon, my father, whose heart had appeared to me hard and relentless, came up from the field, and looking in at the door said, '*Catharine, if you wish to be baptized, you may go and be baptized.*'"

"Prayer makes the darken'd clouds withdraw."

A LETTER.

Northfield. Vt. Oct. 9th, 1822.

Dear Brother,

I send you an extract of a letter written by a sister at a distance, to one of the sisters in this town, both of whom I am acquainted with, and if you think proper, you may insert it in the Informer.

Yours affectionately,

Sylvanus Robinson.

At the commencement of her letter, she gives an account of the state of her husband's

mind, her own, and the general situation of the people where she resides. She then gives an account of a letter, which she wrote to her father, and his answer, the substance of which is as follows:

"I wrote a letter to father last spring, in which I gave him an account of my religious experience, with a request that he would communicate it to the church in that place. In that letter I stated to him, that I had for some time past believed, that the baptism of believers by immersion was a sacrament of the New Testament. He soon after wrote me an answer, in which he expressed his belief in the Abrahamic Covenant, as being the covenant of grace, into which we must come in order to enjoy the divine blessing. He requested me carefully and prayerfully to study the bible for myself, since which time, I have studied the bible on the subject, more than I ever did before; for I had ever thought that others, so much wiser than myself, had studied and decided so differently, it would be of no use for me to look to the bible for satisfactory evidence. But when I began to read the bible, a variety of ideas entirely new came into my mind, which I had never heard advanced from any person, and which were satisfactory to my mind.

Father referred me in his letter to Acts 7. 8, where it is said: '*God gave to Abraham the covenant of circumcision,*' &c. But it occurred to my mind at once, that the cove-

nants which God made with Abraham, contained two distinct references, one to the law, of which Ishmael was typical; and one to the gospel, of which Isaac was typical. Also, two distinct privileges, one temporal and the other spiritual.

In order to take a distinct temporal view of the covenant, let us read the 8th chapter of Acts, where it is fully delineated, without any reference to it in a spiritual sense. And in order to spiritualize the covenant, we may read a great variety of places in the New Testament. In the first place, circumcision is nowhere held forth in the New Testament as having the same import with baptism; but is evidently held forth as being synonymous with regeneration. In that there is a circumcision spoken of as made with hands, and a circumcision made without hands. In another place, evidently referring to God's spiritual Israelites, or to the spiritual privileges of the covenant. It is said, that, "*He is not a Jew that is one outwardly, neither is that circumcision, which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit.*" &c. See Rom. 2. 28, 29. Phil. 3. 3. "*For we are the circumcision which worship God in the spirit.*" &c.

To me this proves that circumcision and baptism have no connection, but that under the Jewish economy, circumcision constituted the Jews God's covenant people; and under the gospel dispensation,

regeneration, and that alone, constitutes any person of any nation. God's covenant people, or entitles them to the promises made to Abraham's seed, as it respects the covenant of grace. To this agrees the words of the Apostle to the Romans, 9. 6, 7, 8. "*For they are not all Israel, that are of Israel; neither because they are the seed of Abraham are they called children; but in Isaac shall thy seed be called.*" That is, they, who are the children of the flesh, are not the children of God; but the children of the promise are counted for the seed.

From this view of the subject I can see no propriety in this, that because believers of the Gentiles are styled the seed of Abraham, that they should consider their children, after the flesh, as comprehended in the promise made to Abraham's seed.

M*****E*****

Caution to parents.

Never make playthings of your children.

Many fathers treat their little ones as if nothing was to be sought in their society but mutual amusement. All is good humor when they are together; and therefore all is supposed to be right, though there be little besides folly and self-indulgence on one side, and improper liberties, caprice, selfwill, or artifice on the other. In short, there seems to be a sort of conspiracy between the parties to indulge the natural man. The child is often even taught to be indecorous, and mischievous, and saucy, for the amusement

of its parent. What excuse can be made for such a scene? The poor child is to be pitied: but really the parent, if we were to look no further, would appear to be a sort of monster, devoid of principle, of feeling, and of common sense. Follow him, however, to his serious occupations, and you may find him a useful and respectable man. What a shame, that he is insensible to the high destiny and unspeakable value of the little creature whom he is spoiling, for the sake of half an hour's foolish trifling! What would he say of any one who threw about his gold repeater as it were a ball, or sported with his wife's jewels as if they were marbles? And yet his own folly is infinitely greater. The creatures whom he is placing in such danger for his sport, are infinitely more precious than gold, which perisheth; and pearls and diamonds are worthless compared with them.—One would think that mere selfishness might restrain such absurdity even in a man who did not extend his view beyond this world. The time may come, when the evil fostered in the child will be a scourge to the parent, and when his sufferings will excite the less compassion in others, from their recollection that these scenes of egregious folly had undermined that natural respect which would otherwise have been a check to ill conduct on the part of the child.—May parents, then, never relax with their children? Must they always sustain the grave character of a tutor? Most

certainly they may, and ought, frequently to relax with them, and even to take pains to make them happy by joining in their little amusements; but they may combine this course of proceeding extremely well with a constant recollection of the immortal nature and high value of their children, for whom Christ died, and with a suitable behaviour towards them. A father will soon learn, in such playful moments, "*miscere utile dulci*," or, according to our English proverb, to "be merry and wise;" and he will rank such seasons among those which are most important for checking what is wrong in a child, fostering what is right, instilling good principles, infusing a just appreciation of things, and a taste for what is lovely and of good report. All the good seed sown on such occasions, will be so combined with the child's pleasures and affections, as, with God's blessing, to take deep root in the soul, and promise a vigorous and permanent growth.

Babington.

REMARKS ON THE EVIL AND DANGER OF TAKING THE NAME OF THE LORD IN VAIN.

The great and blessed God, has been pleased for wise reasons, to forbid the mention of his holy name, except in solemn acts of religion, pious conversation, and when seriousness of our minds raises our thoughts to a due reverence of his greatness. The very thought of God should strike a

holy awe through our hearts, and his name should never be pronounced with carelessness and levity; for, "the Lord will not hold him guiltless, that taketh his name in vain." God is a great and holy being; he beholds the actions performed by our hands;—he hears the words that drop from our tongues;—he knows the thoughts that dwell in our hearts. We cannot see his form;—we cannot measure his power;—we cannot trace his movements: but the thought that he watches over every idle and sinful word and that he is greatly displeased with those who use his name on every light occasion, should fill us with seriousness and reverence.

The sacred words, *God, Lord, Christ, Heaven*, and many others, are frequently mentioned as by-words in the conversation of multitudes; but alas! how depraved must be the heart, and how accustomed to irreverent expressions must be the tongue, when such holy and awful words can be used without meaning, and employed without solemnity! The habit of vain and light swearing betrays a heart destitute of the fear of God; and when the very awful words which he has employed to express his displeasure against sin, are made use of by his creatures to express their anger, their earnestness, their wonder, or their joy, they are as guilty as if they made an irreverent use of his adorable name. It is a very common mistake to suppose that we are not guilty of this

sin, if we keep from the direct use of the *name* of God, for it is a sin that includes in it every light expression concerning God—his titles—his attributes—his providence—his judgments—his word—and his worship. This sin is usually called *profaneness*, and it is a crime for which no possible excuse can be framed. Children are tempted to commit some sins because they foolishly expect to get something by their sinful conduct; but those who take the name of God in vain can only attempt to excuse themselves by saying, they 'do not mean any harm;' they should however remember, that for every idle word they must give an account: and surely if the fear of the Lord, and a servent love to him filled their hearts, they could not trifle with all that is holy, serious and sacred.

Profanity is a sin which has no temptation to allure us to it, nor does it afford any advantage. It gratifies no sense—it promotes no interest—it yields no profit—it produces no honour. To indulge it is to insult our maker—to trifle with the Divine Being—to abuse his glorious character—to despise his awful judgments—and to provoke his dreadful vengeance! A deep sense of our duty to God, a fixed horror of vice, and a holy disdain of folly, are among the best means to guard us against this sin; and if these feelings dwell in our hearts, we cannot without pain bear that name abused which saints and angels praise above, and which all holy children

hope to praise with them forever.

The power of speech was given to man for the most valuable and important purposes; that he might declare his admiration of the works of God—that he might show his love and gratitude to his Creator—that he might celebrate his praises, and promote his honor and service; and if with this gift, we violate his holy commands, and profane his blessed name, we are guilty of the basest ingratitude to our gracious Benefactor, and of the utmost cruelty to ourselves.

"Holy and reverend is his name!" and while the thoughtless pronounce that name with guilty levity, and the wicked treat it with unholy contempt, angels mention it with a trembling awe, and saints adore it with solemn hearts. They reverence the divine majesty, fear the divine holiness, and delight in the divine Being as their Father and their God. "Happy the people that are in such a case; yea, happy the people whose God is the Lord."

Sunday School Magazine.

Weare Quarterly Meeting

Was holden at West Windsor Vt Oct. 26 & 27th, 1822. The season was good, the reports from the churches were generally brought in, and gave accounts of good union among them, though the reports of revivals were not so general as at some times that are past. At the intermission two persons were baptized by Eld. Morse. In the afternoon of Saturday Eld. Ziba Pope of Randolph,

delivered a discourse from Ps. 107. 4, 5, 6, 7. which was followed by a large number of short, comprehensive, solemn, and interesting exhortations. At the close of the meeting Br. John Brown was ordained to the office of a Deacon. In the evening some meetings were attended in different parts of the town, we hope with good effect.

Sabbath 28th, We met at the meeting house for worship at 10 o'clock A. M. Eld. Buzzell spoke from Heb. 12: 25. *"See that ye refuse not him that speaketh."*

Eld. Dodge preached in the afternoon from Job 28. 7, 8. There is a path &c.

At the close, we attended the communion of the Lord's supper.

Thursday the 28th day of this month is appointed as a day of THANKSGIVING in the state of New-Hampshire.

"It is difficult to please all."

As I have been requested by a number to enlarge the Informer, I felt willing to do that, which would be thought for the general good; but the conferences of two yearly meetings have concluded that as so many, who are poor, wish to take it, that it will be best not to enlarge it at present, if ever. This opinion has also been manifested by a number of individuals. I have concluded therefore to continue it at the present price yet longer.

Some have mentioned that some things have been insert-

ed. that did not interest them, and would have been better omitted. I have no person to assist me in the editorial department, and no doubt I am liable to err. "*In the multitude of counsellors there is safety*" And if I had this counsel, it might be better.

Two things in particular have been mentioned: viz. That I advertised *Weaver's Guide* for sale, and published a *Masonic Charge*. In answer to those, the *Informer* is delivered to subscribers for about one half the price, according to its size, of other periodical works, except common News-Papers, which obtain much of their support from advertisements; and I think no person, who considers this as they ought, will object to my inserting an advertisement of my own occasionally. It has been a benefit to me by giving notice, that I had books for sale called the *Weavers Guide*, as in consequence thereof I have received letters enclosing 25 cents (the price of the book) from various parts of the United States, and if the books are profitable to the purchasers, it is necessary

they should know where they may be obtained. I have more of the same kind for sale.

As it respects *Masonic Charges*, I would ask, if it is thought there are no sinners among *Free-Masons*? If there are, ought they not to be admonished?

I think the privilege of advertising belongs to me, although I do not intend but a very small part of the *Informer* for that subject. *Editor.*

Notice

To Delinquent Subscribers.

On examining my accounts I find 29 persons, who will have received the *Informer* 3 years after next number is sent on, and have not paid any thing for them. I am unable to send them any longer to such negligent persons, and if they do not pay before January next, I shall stop their papers, and should I sell their accounts to pay for the paper I am in debt for, I do not see as they would have just cause to complain. Each of these now owe \$1,80 Cents, making in all \$52.20 C.

E. Chase.

Poetry.

FROM THE CHR. REGISTER.

DISAPPOINTMENTS OF LIFE IN ALLEGORY.

I saw upon the passing stream,
A gaudy bubble rise;
Its hues were like the rainbow's beam,
All beauty to the eyes.

I stoop'd to seize it as my own,
When lo! the phantom
broke;
Lost was its fair enchanting
form,
Its prism'd and varied look.

I saw a meteor in the sky
 Emit a flood of light;
 But soon it faded on the eye,
 And left a deeper night.

I saw a morning's dewy drop,
 Painting a glistening spray;
 I watch'd it till it dried up,
 Or silent fell away.

I saw a lovely blossom grow
 Upon a graceful stem?
 Its opening leaves disclos'd to
 view
 A brilliant dewy gem.

I press'd it to my raptur'd
 breast,
 And call'd it all my own;
 When suddenly an angry blast
 Despoil'd her beauteous form.
 Its leaves were scatter'd in the
 wind,
 Its fragrance on the air;
 And not a charm was left be-
 hind,
 Of what had seem'd so fair.

I saw the morning usher'd in,
 All tranquil and serene;
 Hush'd was the tempest's an-
 gry din,
 And not a cloud was seen.

But soon, alas, a dreary cloud
 Obscures the orient sky;
 The thunder peals are long
 and loud,
 The livid lightnings fly.

Thus all the hopes of life de-
 cay,
 And leave my bosom bare;
 Expos'd to gusts of agony,
 And tempests of despair.

With grief, despair, disgust,
 and pain,
 From earth my hopes shall
 turn,

And seek for rest no where but
 in
 The deep and lowly urn.

The dying christian to his body.
 Farewell, my body, for a
 while!

I leave thee to the care of
 friends;
 And think, my sorrow to be-
 guile,
 Not ev'n in death our union
 ends.

Go, rest beneath the grassy
 sod

Go, slumber with the peace-
 ful dead;

But when thou hears't the
 trump of God,
 Awake, and raise thy joyful
 head.

And see from yon celestial
 throne,

I come at my Redeemer's
 side;

I come to claim thee for my
 own,
 And death no longer shall
 divide.

Then O! what beauty in thy
 face!

What light shall sparkle in
 thine eye!

When ransom'd by restoring
 grace,

We mount together through
 the sky!

But farewell now—this parting
 tear

I leave upon thy mortal clay;
 My Saviour's voice is in my
 ear,

And now—ev'n thus—I so
 away.